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GENEALOGY

of the

TOMLINSON

and

KELLUM

FAMILIES



PUBLISHED  
AUGUST 1925





## DEDICATION



TO those men and women of our ancestry who have endured countless hardships, overcome almost unsurmountable difficulties and, so willingly, given their lives to transforming the howling wilderness into a land of modern civilization, we dedicate this book.





The Residence of Noah Tomlinson from 1867 to 1918  
Present home of Asher K. Tomlinson



## A BRIEF HISTORY OF THE Tomlinson and Kellum Families

Written by Asher K. Tomlinson



### CHAPTER I.

Given at a family reunion, held August 9, 1888, at the Robert Tomlinson homestead two miles north of Westfield, Indiana.

The oldest date we can find in the history of the Tomlinsons is the twenty-ninth of the third month seventeen forty-nine, the birth of William Tomlinson, in Ireland. He and two brothers came to America. The date of their coming and how long they were crossing the ocean is not known. The names of the three that came were: William, Josiah and Samuel. We know but little or nothing of Samuel.



William was married to Martha Coppeck in South Carolina. The date is not known.

When Martha was quite small she, with her mother and three sisters, were captured by the Indians. The Indians killed her father and brothers, with the exception of one. He escaped by hiding from them. They remained with the Indians five years. At that time the whites found them and bought them back.

After the Revolutionary war William and his family moved to the northwestern part of Randolph County, North Carolina, and there resided until their deaths. The names of their children were: Joseph, Josiah, William, Josiah Second, Moses, Elizabeth, William Second, Martha, Robert, Zechariah and Allen U. Allen U. reared his family in the log house that his father built and left him and now, one hundred years after, the very same house is occupied by Allen J. Tomlinson, a grandson of William.

Allen J. Tomlinson now has a watch that Allen U. Tomlinson inherited from his father, William Tomlinson. The watch is now over one hundred years old.

Robert Tomlinson was married to Lydia Kellum ninth month, twenty-fifth, eighteen nineteen, in Randolph County, North Carolina. They had born unto them nine children: Milton, Martha, Noah, Allen, Jesse, Asenath, Jane, Levi and Esther, all of whom are living except three. Their deaths occurred as follows: Jesse, first month, sixth, eighteen forty-three; Martha, tenth month, second, eighteen fifty-two; Levi, seventh month, fourth, eighteen eighty-five.

The whole number of grand-children is thirty-eight. Twenty-two are now living. There are thirty-five great grandchildren, thirty-one of whom are living.

About one year after Robert and Lydia were married they started for the northwest in search of a new





home. On reaching Ohio, they stopped there with Robert's uncle, Josiah Tomlinson, about one year. Feeling that there was a better place for them, they pushed on westward until they found a place in the southeast part of Hendricks County, Indiana. Here with the other pioneers, they began to battle with the wilderness in order to make a living for themselves and family.

Toiling on with many disadvantages they managed to get a farm and accumulated some property. The place that they had selected proved to them, at that time, to be an unhealthy situation. Disease was a frequent visitor at their home.

After thus battling along with the trials and hardships of life for fifteen years they concluded to search for a home in Hamilton County, Indiana. And after proper consideration Grandfather mounted a horse and rode to Hamilton County, to view out a situation as near to his liking as possible. The place which we have met upon today is a part of his selection. It then belonged to a man by the name of Anderson Scott. Here two men met, each wanting to do a thing, just to suit the other. Scott wanted to sell and Grandfather wanted to buy, but some time was taken to make the bargain. Finally the trade was made and about the sixth day of the second month, eighteen thirty-seven the family started for their new home in Hamilton County. After two days of hard and slow traveling, winding through the forest, fording streams, crossing slews and swamps, they reached Westfield, a distance of about thirty miles. On arriving at Westfield they found poor accommodations for keeping travelers over night. Shelter was obtained by a part of the family going into a house that had no heating apparatus and the floor was made long before any white man ever





thought of settling at Westfield. Thus they spent the night. Morning came and yet one-half day's travel before they reached their journey's end. Taking the trail again, they pursued their journey until they reached their destination, two miles north of Westfield.

Now their journey was over and what do you suppose they found at the end? A great fine two-story house painted white? That would have looked quite odd. But instead of that it was a log cabin, about eighteen feet square. Now in the midst of a howling wilderness, they found their new home. The wolf could be heard near by. The deer could be seen from the door. Even the war whoop of the Indians had scarcely died away. Look north, look south, look east, look west, they could see nothing but swamps, bushes, hills and timber. I can imagine that Grandfather said to his boys, "Now boys, here we are, these bushes must be grubbed up, these sapplings cut down, these trees cleared away. We must have a place for corn this spring." Thus, business commenced. The great forest was subdued, stick by stick. Years passed on and better accommodations about the home appeared. A new house was erected. We could call it an old fashioned house, but at that time, I do not expect that they could express their thankfulness for the privilege of moving into a good framed house. Grandfather and Grandmother both departed this life in that house: Grandmother, twelfth month, twentieth, eighteen seventy-four; and Grandfather, twelfth month, fourth, eighteen seventy-five.

Their work was ended, the trials and hardships of life were over. I am sorry to have to record the fact that a part of that house was wrapped in flames and burned to the ground, the twenty-third day of the



fourth month, eighteen eighty-six. It had stood many severe storms of wind and rain but fire was too powerful. In spite of the labor of many of us, who held it as almost sacred, into ashes it went. You all know the spot where the old went down and the new one covers the ground.

Now we will notice the development of the country in the last fifty years. You found your home in the wilderness. You could see nothing before you but work in its various lines, spiritual and temporal. Every year you made the farms wider. Little by little the woods disappeared until you obtained what you have today. Instead of paths winding through the woods that you could only travel on foot or horse back, you have made great highways that men travel with ease in a wagon or carriage or light buggy. While you cleared out your farms as natural consequence, your crops increased. Now, you could begin to reap the fruits of your labor. If wheat did well, you would probably have for the family a surplus of fifteen or twenty bushels. That was quite an item. Now, with fifteen or twenty bushels of wheat in a wagon, drawn by oxen or horses, and enough of bread and meat to last eight or ten days, a boy or two was started off to market at Cincinnati or Lawrenceburg, a distance of one hundred miles and more. The price was a little low at forty cents a bushel, but sixty cents was a high price. A part or all the money received for the wheat, was spent for a side of sole leather, a barrel of salt and such things as the family had to have for the coming winter. A few years passed away and a trading point was established at Lafayette, a distance of sixty miles. How glad you must have been to have a market right at home. Now you could go to market and back in four days by traveling enough at night. Where do we find our market today? Do we haul our wheat to Cincinnati, Lawrence-



burg or Lafayette? No, just over yonder, a short distance is the place. Instead of hauling one load in four days. we can haul four loads in one day. By whom and by what means was this great change brought about? By the pioneers, the old men and women of today. You brought it about by toiling almost day and night, through rain and snow, through mud and water. You had strong arms and willing minds. Your vigor and determination made everything on the advance. The roads that were made straight was a great improvement but the prosperity of the country demanded more improvements in that branch of industry.

Roads were graveled all over the country. It was now made possible to travel ten miles an hour or one hundred miles a day, and yet that did not satisfy the progressive part of the people, there was one other step to be taken and that was the construction of railroads.

Now from this point, glance back when you traveled on foot or horseback fifteen or twenty mile a day. Can you imagine the difference? If you did not know it to be a fact you could not be made to believe it. Did Grandfather think when he was moving to this County, that in less than fifty years he could go back to his old home in Hendricks County in one hour's time? You would all answer No.. While you have been investing largely in labor saving machines, you have not forgotten one other great improvement to a country. That is the building of meeting and school houses. You were taught from your childhood the necessity of assembling yourselves together to worship the living God and consequently, you have built houses all over this land for that purpose. When you were children, a term of school three months long was all you had the opportunity of attending during one year. You saw the great advantage of education. Thereupon you resolved





that your children should have all the education they wanted or all that could be had at reasonable figures. Therefore, that required the great number of school-houses that are scattered about over our land today.

Uncles and Aunts:—You have lived and are now living in the most progressive age the world's history has ever known. You can look back to the time when this country knew nothing of the many inventions that move the industries of this great nation today.

We are made to remember by your frequent telling, how you toiled and suffered that your children might have great advantages over you.

We appreciate the blessings we have received from your labor. We know not how to repay you. We can treat you kindly. We can care for you in your affliction. We will do our best to make old age comfortable. We can do all this and then we will come out in debt to you.

Now you are passing down the western slope of time. The vigor of youth has departed. One by one your ranks are thinned. You have followed many of your pioneers to the grave. You have become the oldest men and women of our land. Your lives are spared a little longer that you may finish your work.

May you so live that when you are called upon to leave this world, that you may hear the language: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."









Robert Tomlinson—1793-1875  
Lydia Kellum Tomlinson—1798-1874



## CHAPTER II.

But little is known by our family at the present time about William Tomlinson our grandfather who was born third month, twenty-ninth, seventeen forty-nine, and died third month, seventeenth, eighteen thirteen, and less is known about his father, Josiah Tomlinson.

Our knowledge of the Tomlinson family commences with our grandfather, Robert Tomlinson, who was born in Randolph County, North Carolina, third month, sixth, seventeen ninety-three, and died in Hamilton County, Indiana, twelfth month, fourth, eighteen seventy-five. He was a life long member of the Society of



Friends which seemed to be a guide for his actions in every particular. His opportunity for an education was not very great, but taking advantage of all that he could, he received more than the average boy. At the age of twenty-six he married Lydia Kellum in North Carolina, and to them nine children were born: Milton, Martha, Noah, Allen, Jesse, Asenath, Jane, Levi and Esther.

About the time of his birth the discussion of the slavery question began, as to the right or wrong of holding one part of the human race bound as servants to the other part.

Members of the Society of Friends at that time held slaves, but as the agitation of the question went on it increased in interest among Friends so much so that it claimed a great deal of attention in their meetings, and occasionally a man would free his slaves.

The contention was so strong that a great many of those who opposed slavery concluded that if they could not abolish the institution that they could leave it, and so they moved to the northwest, then a new part of the country just opened up for settlement. Thus we find our Grandfather Robert Tomlinson moving to Indiana in the year 1821 and settling in Hendricks County. He then removed to Hamilton County, Indiana, two miles north of Westfield in the second month, eighteen thirty-seven.

By this time the slavery question was no longer a matter that concerned the churches alone, but the government was beginning to feel that there was something coming, and Congress began to look this way and that to find out what should be done. One thing after another was proposed, and all alike failed to satisfy those who were opposed to the institution, and also those who were in favor of it, until 1850 when Henry



Clay brought forth his great Compromise Bill which had so near every point of discussion in it that it was termed "Omnibus Bill," which passed Congress and became a law.

That perhaps brought forth a calm in the discussion of the great question, but it did not satisfy such men as Grandfather and hundreds of others who were working for the freedom of the slaves.

About that time there was a political party organized known as the "Antislavery Party," of which Grandfather was a member.

In 1840 there was a separation in the Society of Friends known as the "Anti-Slavery Separation." Grandfather and Grandmother joined in this separation, and from that time on to the time that the Civil war broke out in 1861 marked the greatest activities of our family in this great cause. We might stop here and mention that the only land mark of the location of the Anti-Slavery meeting house at Westfield is the graveyard at the north part of town, as that was laid out by Anti-Slavery Friends.

Grandmother had decided by this time that she would not use any clothing material that was produced by slave labor. This decision caused much inconvenience to the family, and some privations. One instance we might mention on this line: The nearest Free Labor store was at Greensborough, Henry County, Indiana, a distance of forty miles, very poor roads and no bridges across the streams, but one day in the latter part of winter Noah was sent on horseback to that store to get a few pounds of spun cotton. In the morning when he had to start home it was raining some, and by noon it was both raining and snowing. When he arrived home he was so nearly frozen that he could not get off his horse neither could he walk to the house.





While this slavery agitation was going on, another line of work sprung up known as the Under Ground Railroad. Some of the slaves had found out, by some means or other, that if they could get across the Ohio river into Indiana or Ohio that they would find friends that would hide them from the slave hunter, and help them through to Canada.

Grandfather was very active in this work. One instance of this work we might mention: This was known as the "John Rhodes Case."

A family by the name of Rhodes had made their way into a little log house in the woods that stood six miles north of Westfield. The slave hunters had located them, and come upon them in the night. The darkies were aroused by some noise before the hunters broke into the house. John took his axe and his wife the poker stick; he fought the hunters at the door, and she fought them at the fireplace, after they had torn the chimney down, until morning. The cries of the darkies were heard by some neighbors, who ran to their assistance. The hunters would have taken them to Noblesville but the neighbors said they would take them to Westfield. It was decided about 9 A. M. to start with them. At dark that night they were at the place known to us as the cross roads at Number One Schoolhouse three miles northeast of Westfield on the Lafayette road. At this place the hunters placed themselves across the road and ordered the wagons to Noblesville. The wagon stopped and stood there until it was dark, then a young man named Daniel Jones sprang into the wagon, took the lines and shouted to the hunters that if they did not want to get run over to get out of the way, adding, "I'm not afraid of men, Hell or the Devil, I'm going to drive this wagon to Westfield." Before he had gone a mile all of the darkies had jumped out of the





wagon and made their way to Grandfather's hay stack. One night they were taken by Uncle Milton across the Dismal on to Aaron Lindley's place. 1844.

One other great principle of Grandfather's I think is worth mentioning, and that is his attitude toward militarism and capital punishment. He did not believe one man could take another man's life, and be doing the will of his Heavenly Father whom he served. Therefore he was opposed to war or drilling men for war. One illustration of this: There was a time in the state when all men over twenty-one years of age were expected to meet at the county seat or some stated place to take military training. When he lived in Hendricks County the time came for him to meet for training. He did not go. After some time the sheriff came to collect the fine for his not appearing, and took a new axe for the fine.

We find in reviewing the lives of Grandfather and Grandmother that they lived lives of activity interested in every question concerning the betterment of the people both in church and nation.

They left to us a good foundation to build our structures upon. They finished their course, Grandmother one year first, and with a deep feeling of our loss we quietly laid their bodies to rest in the cemetery at Chester.





### CHAPTER III.

#### The Children of Robert and Lydia Kellum Tomlinson. Married 1819.

A family of children that lived sixty years and more in this part of the state of Indiana, from the year 1837, deserves a high place in our memory and special notice at this, our family reunion. Such is the record of the children of Robert and Lydia Tomlinson, nine in number: Milton, Martha, Noah, Allen, Jesse, Asenath, Jane, Levi, Esther, all of whom lived to be grown except Jesse who died at the age of thirteen. Milton, born 1820, died 1899, was physically strong and might be termed a giant of the land. He only met his equal in such men as Curtis Hiatt, Riley Moon and Joel Denny, the blind man. Martha did all she could to help in the home until she was married to Levi H. Cook as his second wife. Then new duties fell upon her, that of helping to train children who had lost their mother, and from the testimony of one of the boys after he had grown old she surely did her part. "We were glad," he says, "when she rode up to our house to be our mother." But in a short time, her life came to an end.

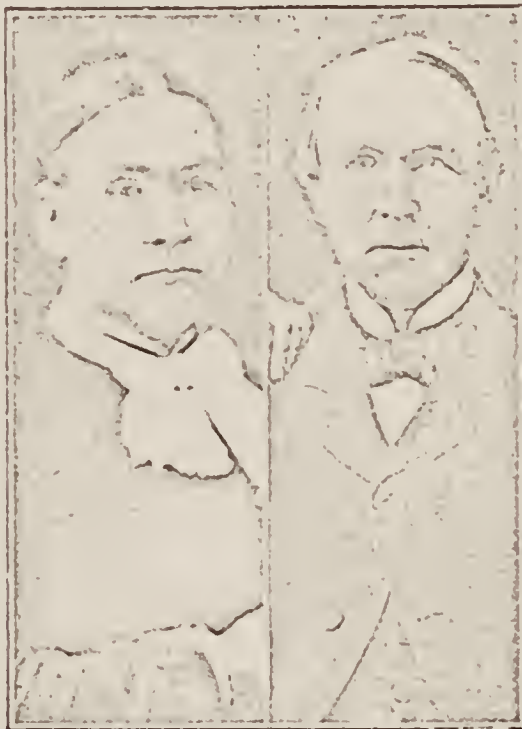
Noah, born 1824, died 1918, was not physically strong but did his best to be counted with the men that made things go.

Allen, born 1827, died 1899, was tall, broad shouldered and strong, second in strength to none save the class of his oldest brother.

Asenath, born 1830, died 1909, did her part as one of the family at home until her marriage to Isom Hiatt, then entered upon the duties of a new home, and with all her might and strength labored to make her home pleasant and to teach her children in a way that they



might be worthy of the respect of all men, and qualified to fill their places in the church and state. The three youngest were surrounded by much the same environments as the older children, yet their opportunities were not quite the same; much of the work was changing from the clearing of the land to that of building better houses and barns. The schools were better, and their opportunities for attending them were much better, so it might be said that for that day they got a good education. They were as a connecting link between two generations for some of their nephews and nieces were not much younger than they were.



Amos and Jane T. Doan

Jane, born in 1835, the last one of the children that was born in Hendricks County, qualified for teaching school. Her first license was given in 1860. The examination was oral work. She found the county super-





intendent at the railroad station; she went in and introduced herself, and he asked what she wanted. She told him that she wanted license to teach school. Then he proceeded to ask her a few questions on different subjects, then asked her to spell the word "right" in all its forms. The next was to read one paragraph. The grammar question was to parse one or two words in the sentence: "I, John saw the Holy City, the New Jerusalem, coming down from God out of Heaven." And when she said that "John" was in the same case as "I" by apposition, the superintendent said that was enough, and told her that when she said that "John"



Esther Tomlinson, 1841

was in the same case as "I" by apposition, he knew that she knew grammar. He then went up to his office in town and gave her a first class license. Her first school was at Chester in 1860. Many of her nephews and



































years, the institution of slavery had become more and more oppressive. In 1819, led mainly by a desire to escape from its influence and partly to better his condition financially and that of his children, Noah Kellum, Sr., moved with the most of his family to Martinsville, Clinton County, Iowa. It was autumn when the new home was reached. In 1821, they moved again, this time to their permanent home, Hendricks County, Indiana. A few weeks before they moved however, their youngest son, Asher, died at about the age of seven years and was buried in the church yard at Newbury, Ohio. The exact site of their new home is still pointed out on the east side of the East Fork on White Lick near the Morgan County line, Indiana, on land now owned by Riley McCrary, but the greater part of the old homestead is still in the Kellum family, owned by a grandson, Asher Kellum. Their children who came with them settled along the same creek. It is reasonably certain Noah taught the second school ever taught in the county. Indiana Yearly Meeting was established in 1821 at Richmond on the White Water. Noah and Esther often attended this meeting, going the entire way on horseback. When they went they always took some money to an old colored lady, who, it will be remembered, had been sold by Noah to another member of his father's family, after the division of the property and who had, by means now unknown, escaped the clutches of slavery and found her way to Wayne County, Indiana. She always received the money with a "God bless Massa Noah." The nominal sum for which she had been sold amounted to little compared with that given her in her old age by her former master. They subsequently lived on a knoll a few rods east of Fairfield Meeting House; later they lived with their daughter, Esther, and still later with Asenith, who had













































































































































































































































































































































